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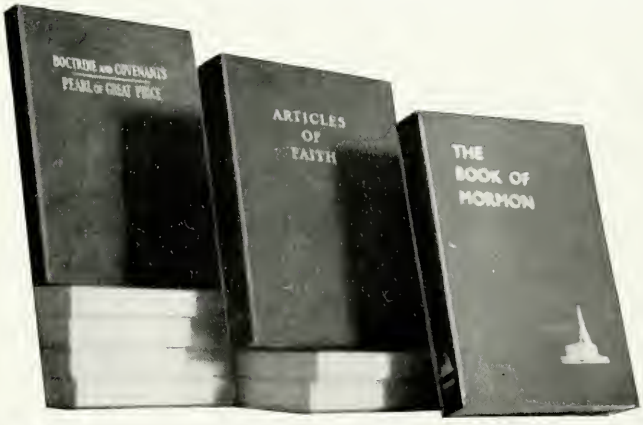

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Millennial STAR

OFFICIAL PUBLICATION OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN

Coaches and cars in the car-park at the London Temple help to emphasise our responsibility as Church members to visit the Temple as often as possible.

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EDITORIAL

Follow The Road

BY PRESIDENT N. ELDON TANNER

WHEN Sister Tanner and I were driving to the airport shortly after coming to England, we realised just how important it was to have the road well marked with proper signs. Not knowing the road at all, we really appreciated the care that had been given by those who knew it and who knew the best and most direct route.

As time went on, we gained more and more confidence in our ability to read and follow the signs and realised that we could drive to and even in the City of London and from one city to another by studying the road maps and by following the signs.

In our travels we have had, through neglect or carelessness, the experience of missing a turn and driving some distance out of our way. As a result, we learned to keep our eyes on the signs and to follow more carefully.

Clearly Marked

How fortunate we all are in having the highway or pathway of life marked so clearly by the greatest of all, who was sent by God Himself, that we might know which way to go. He has given us the Gospel Plan or the Plan of Life and Salvation, which, if followed, will save us from the mistakes, wrong turns and pitfalls which can blotch our lives and cause much sorrow. Every day we see pitiful, wrecked and frustrated lives, and sorrow and suffering resulting from unnecessary mistakes.

Someone asked me the other day why some seem to be so happy and to go forward so successfully in their missionary work and to enjoy the love and confidence of other missionaries, the Mission President and all who know them.

The answer is rather obvious. They are prepared to follow carefully the blueprints or maps or road signs as prepared by the greatest engineer of all time and one who has travelled the road which brings the greatest joy and success.

Wrong Direction

It is so easy to get off the road and often so difficult to get back, especially without some sad experiences and sorrow. Some seem to lose their sense of direction and continue to travel in the wrong direction in life until they have passed the turning point. In

Signs

President Tanner as he appeared recently on commercial television to answer questions put to him by Tom Driberg, M.P.

fact, without help from someone who is interested in them enough to call and direct them back on to the right road, it is almost impossible.

It is quite possible and often happens that people get far off the right road that it is even very difficult to read the signs and interpret the road map. This is often caused by people who don't believe in road maps or who want to learn by their own experiencnes. They don't want to be told or shown.

As we go through life, we will observe that those who follow the instructions prepared by those who know, are more successful and enjoy life most.

To Be Successful

A builder's fame and fortune depend on how well he can follow the blueprints of a good architect. He must follow the blueprint all the time and not follow any of his own whims which would upset the whole structure. It is impossible to follow two sets of plans or to follow one set part of the time and ignore it the balance of the time with any degree of success.

To be a successful chemist, doctor, dressmaker or cook one must know and follow in detail the prescription, the anatomy, the pattern, or recipe. To enjoy life fully and be assured of eternal life and exaltation one must be prepared to follow the plan as given to us by God through the Prophets and Jesus Christ Himself.

Most Important

Surely our journey to the Celestial Kingdom is the most important thing in life. The way is clearly marked. God prepared the plan and sent His Son, Jesus Christ, to show us the way. He said to all of us, "Come, follow me."

If people in the world today would follow the signs, the map, the blueprint, formula or plan as given by Him, we would have no struggle or strife or war in the world, but rather peace and joy not only in the world but in our hearts.

May we all have the joy of building successfully as we follow the bluprint or plan of the greatest of all architects who gave His life to show us the way back into His presence.

A SEASON OF SIGNIFICANCE

BY GLEN G. FISHER
Former S. African Mission President

APRIL is a month of beginnings. In the northern hemisphere it signals the early birth of summer mildness; in the southern hemisphere it brings the first slow chill of winter.

But for the members of the Church of Jesus Christ of Latter-day Saints, this season holds special significance, for it was in the month of April that the Lord chose to bring about the restoration of the gospel of Jesus Christ.

It was in and around the month of April that some of the most important events of the eighteenth and nineteenth centuries took place. These events have hit generations with such force that few, if any, of the Christian nations have escaped their impact.

An angel of the Lord foretold the reaction of the people and the far-reaching effect that these events would have on the world when he said to the young man, Joseph Smith, who was soon to become a prophet of God.

"Your name should be had for good and evil among all nations, kindred and tongues, or that it should be both good and evil spoken of among all people."

Never has a prophecy either ancient or modern had a more literal fulfilment than these words spoken by the Angel Moroni on that eventful night of September 21, 1823.

What were these events that have produced on one hand a great spiritual awakening and a love and devotion for a "modern Moses" that has rarely been equalled in the annals of history; and on the other hand such bitter hatred that many thousands of men and women have blinded themselves to the very "light and truth of Heaven."

First and foremost was the "First Vision." Words seem almost inadequate to express the magnitude of this great manifestation. It stands alone in religious history, for, so far as we know, this is the only occasion that God the Father and the Risen Son have appeared together to any person in any dispensation.

Concerning this vision one of the greater writers of our time said . . .

"There was a reason, it appears, for this transcendent vision in this day. The idea of God lies at the heart of religion. God in the New Testament is a person. The modern God is impersonal. The Christ of the Gospels is a Saviour, a Redeemer of mankind. These two conceptions are the very soul of true Christianity. In the Nicene creed men began to veer from this belief, until now, under the idea that God is indiscoverable instead of revealed, few ministers even accept the idea that God is a person, and Jesus Christ has become to most up-to-date minds merely a great teacher. But this vision corrects this modern notion, pulls us back to the original Christian doctrine. God is again a person; Christ is our Redeemer."

Following the vision came the translation and publication of the *Book of Mormon*. This "further witness" has touched the hearts and inspired men and women from every clime to a better life. It is loved and held precious even as the Bible is, and its message is being felt for good in not only the homes of the Saints, but among Jew and Gentile all over the world.

It was also during this season of the

Peter Whitmer's homes where the Church was organised on April 6, 1830.

year that the Priesthood was restored. What marvellous blessings have come to fathers and mothers since that blessed event. If the blessings of the Priesthood to members of the Church could be enumerated and bound in volumes, they would fill to overflowing the archives of the Church.

Perhaps these words from the writings of Oliver Cowdery will convey in some small measure the importance and magnitude of this occasion . . .

"On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory and delivered the anxiously-looked-for message and the keys of the gospel of repentance. What joy! What wonder! What amazement! While the world was racked and distracted, while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld, our ears heard.

"As in the blaze of day; yes, more, above the glitter of the sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the centre, and his words, 'I am thy fellow-servant' dispelled every fear. We listened, we gazed, we admired. 'Twas the voice of the angel from glory, 'twas a message from the Most High, and as we heard we rejoiced while his love kindled upon our souls, and we were rapt in the vision of the Almighty. Where was room for doubt? . . ."

There is not a faithful Latter-day Saint in all the world who does not thrill to this descriptive account of the restoration of the Priesthood.

The last event that I shall mention took place on that memorable day, April 6, 1830, when six young men, together with members of their families, met to form the organisation of a new Church, "The Church of Jesus Christ." The six young men who had the honour of becoming the first members of the Church were Joseph Smith, the Prophet, his brothers Hyrum and Samuel, two members of the Whitmer family, David and Peter, and Oliver Cowdery.

Joseph Smith tells us about this meeting in the following account taken from Church history. . . .

An artist's impression of the first vision —in the grove close to Joseph Smith's home.

★ ★

"Having opened the meeting by solemn prayer to our Heavenly Father, we proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the Kingdom of God, and whether they were satisfied that we should proceed to be organised as a church according to said commandment which we had received.

"To these several propositions they consented by a unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an Elder of the Church. We then took bread, blessed it and brake it with them; also wine, blessed it and drank it with them. We then laid our hands on each individual of the Church present, that they might receive the gift of the Holy Ghost and be confirmed members of the Church of Christ.

"The Holy Ghost was poured out upon us to a very great degree, some prophesied, whilst we all praised the Lord and rejoiced exceedingly. . . ."

As we contemplate these great events more than a hundred years later, realising all that has transpired since, and in the light of the tremendous growth in the Church, we should all, in humility, pause and in our hearts give thanks to our Heavenly Father and His Beloved Son for partnership with them and membership in the Kingdom of God established in this month of April.

FROM THE TEMPLES OF OUR LORD

No. I: LONDON

THE PURPOSE OF THE TEMPLE

By
President Selvoy J. Boyer
London Temple President

IN the dispensation of the fullness of time, the Lord told his people through the Prophet Nephi . . .

"And it shall come to pass that if the Gentiles shall hearken unto the Lamb of God in that day that he shall manifest Himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling blocks, and harden not their hearts against the Lamb of God . . . they shall be numbered among the seed of thy Father, yea, they shall be numbered among the House of Israel." (1 Nephi 14)

In order to bring it to pass the opportunity of the fullness of the everlasting Gospel being received in this country, and to remove the last stumbling block from the paths of those who sought after the Lamb of God, the Temple was built in England.

The Lord promised Malachi that *"Elijah the Prophet would be sent before the coming of the great and dreadful day of the Lord . . . and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse."*

This feeling of the children towards their fathers has truly been manifest in Great Britain.

One of the main purposes of a Temple is that the Saints might have a place to perform sacred ordinances for the living and the dead. Malachi records,

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a Book of Remembrance was written before him for them that feared the Lord and thought upon His name."

Verse 17 says, *"And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him."*

In Section 110 of the *Doctrine and Covenants* we find that the Saviour said, *"Yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment which my servants have been endowed in this house."*

In verses 11, 12 and 13 we read that Moses, Elias and Elijah came and gave to Joseph Smith the keys and authority of former dispensations of the Gospel . . . *"Therefore the keys of this dispensation are committed into your hands and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."*

There is given to the Saints of this land every opportunity to prepare their Books of Remembrance, which they must do to fulfil their obligation to their forefathers. Zion has been established in its fullness at your very doors.

To be numbered as one of the jewels depends upon your individual work for the living and for the dead.

The Lord has heard the prayers of the faithful. The Saints are being blessed with the means to travel. All that can be done has been done to make it possible for every member to order all things for his good.

It is the will of the Lord that men and women avoid the pit that has been dug by those who say there is no God and that Christ delayeth His coming.

Only through the Temple can we bind our love for each other strong enough to stand the great and dreadful day of the Lord. For in the Temple all the stumbling blocks have been taken away and all the promises to the faithful mean something.

Build your Books of Remembrance, fill them with love and hope for the future . . . for your loved ones cannot go on and upwards without you—neither can you without them.

Section 132 verse 22 of the *Doctrine and Covenants* says, *"Strait is the gate and narrow is the way that leadeth unto exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do you know me."*

Your work in the Temple will assist you more to know the Lord than any other work you can perform.

In John, chapter 17 verse 3, we read . . . *"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."*

With the Temple in your land, there is no excuse or stumbling block to keep you from accepting the true way of life that leads to "life and light and eternal bliss where God's full presence shines.

Relief Society Singing Mothers

EXACTLY one year after the Hyde Park Chapel had rung with the wonderful voices of the 250-voice chorus of Sisters from America and Great Britain at the start of their fortnight's tour in 1961, the hall was again filled with the sweet music of Singing Mothers and loving memories of those not present.

On Saturday, February 24, 1962, the Singing Mothers of the British Mission and the London Stake gathered in reunion in the recreation hall of the Hyde Park Chapel for the first get-together since the choir's momentous tour of the country.

Memories flooded back as every sentence seemed to start "Do you remember. . . .?" Memories of Sister Wentworth and Sister Hamilton, who helped organise with Elder Barnes; of Dr. Frank Asper, the brilliant organist; of Dr. Franklyn Madsen, the stage manager, guide and mentor.

But, naturally, every thought turned to Sister Florence Madsen, the conductor, who led the choir, taught them, encouraged them and inspired them with her sweetness and patience.

Refreshments and reminiscing were followed by a musical evening. Sister Annette Richardson Dinwoody, Sister Jean Taverner and Sister Marie Chiles sang solos and duets, while the Singing Mothers' chorus from the Essex District sang a special arrangement of "Truth Reflects upon our Senses" conducted by Sister Padda M. Speller.

Short talks were given by Sister Annie Hoyle, Sister Cissie Simmonds and Sister Ivy Young. President G. V. Mosdell gave a "Priesthoods' Eye-view of the Singing Mothers" and Sister "Marlene" Kay Sample provided the laughs.

Sister Barbara Hesketh accompanied all the choral singing.

Among the guests present were Sister Gladys Boyer, who

By PADDA M. SPELLER

also gave an encouraging and uplifting talk, and Sister Maxine Hanks, who helped with the organisation of the evening and supplied the floral arrangements.

To complete the evening everyone received a souvenir programme beautifully produced by Elder Izatt and floral invitations painted by Bro. Walter Chiles. Bro. Fusek was the stage manager.

★ ★ ★

Scarborough Branch members delighted once more to the singing of the Singing Mothers Chorus at a party in the chapel where a tape recording of one of the concerts in the tour was played. The party was in aid of the Branch Primary Association.

Elder Richard L. Evans, of the Council of the Twelve Apostles, addressing the missionaries of the British Mission in the Hyde Park Chapel on March 5, 1962. Elder and Sister Evans were passing through London on their way home after a business trip round the world, which included a four-week visit to India.

LETTERS TO THE EDITOR

DEAR SIR: I thought that the February issue of the Millennial Star *was an improvement on January. I liked the memorial to Len Morley, it was well written. But, please, why do we have to reproduce Conference talks from the Era? I read Hugh B. Brown's speech in December—your sister,*

BETTY PAUL, Coventry Ward

Dear Sir: On receiving the February issue of the Star *may I say how disappointed I was (and dozens will agree with me) with the poor offering of half a column to the late Leonard C. Morley, especially in comparison with other tributes in this edition. I find some of these tributes an embarrassment.*

This young man worked so hard for the Church; he was a shining example of young Latter-day Saint manhood.

Leonard Morley is a name dear to hearts of Latter-day Saints in many corners of the world as well as in the British Isles—your sister.

M. V. HUNT, Chelmsford Branch

Dear Sir: We feel that it might be useful for Saints in the British Isles and in America if the Millennial Star *ran a genealogical column, which could include a feature much the same as "Your Name is News" published in the Church Section of the* Desert News*—your brother,*

WILLIAM E. MORTIMER,
Chairman, East Cache Stake Genealogical Committee, Logan, Utah.

Truth and the Book of Mormon

FROM time immemorial men have searched for the truth, and many in their search have become lost in the mist of darkness which obscures it.

Joseph Smith, the first prophet of this dispensation, has done more to dispel this awful gloom than any other man in the past 2,000 years. His translation of the gold plates of the *Book of Mormon* is surely inspired and its rays of light, emanating as they do from the Holy Spirit (by whose power the translation was made), pierce through the mist and illuminate the truth as it has never been illuminated before.

From the very first pages of the *Book of Mormon* we can read of the power and majesty of the Gospel of Jesus Christ, and in Lehi's dream of the tree of life and the interpretation thereof, there appears a convincing explanation of the way in which some people find the truth and how some, when they have it within their grasp, lose it. In 1 Nephi 8: 24, we read these significant words:

". . . and (they) caught hold of the end of the rod of iron; and they did press forward through the mist of darkness, clinging to the rod of iron, even until they did come forth and partake of the fruit of the tree."

I would like to take this opportunity to testify to you that for many years I was one of the lost, until two young men called upon me and placed my feet upon the narrow path and placed the Gospel of Jesus Christ, Lehi's rod of iron, firmly within my grasp. I have followed that path hand in hand with my dear wife, and we have together eaten of the fruit of that tree, which is the love of God, and we have enjoyed great blessings and happiness from it.

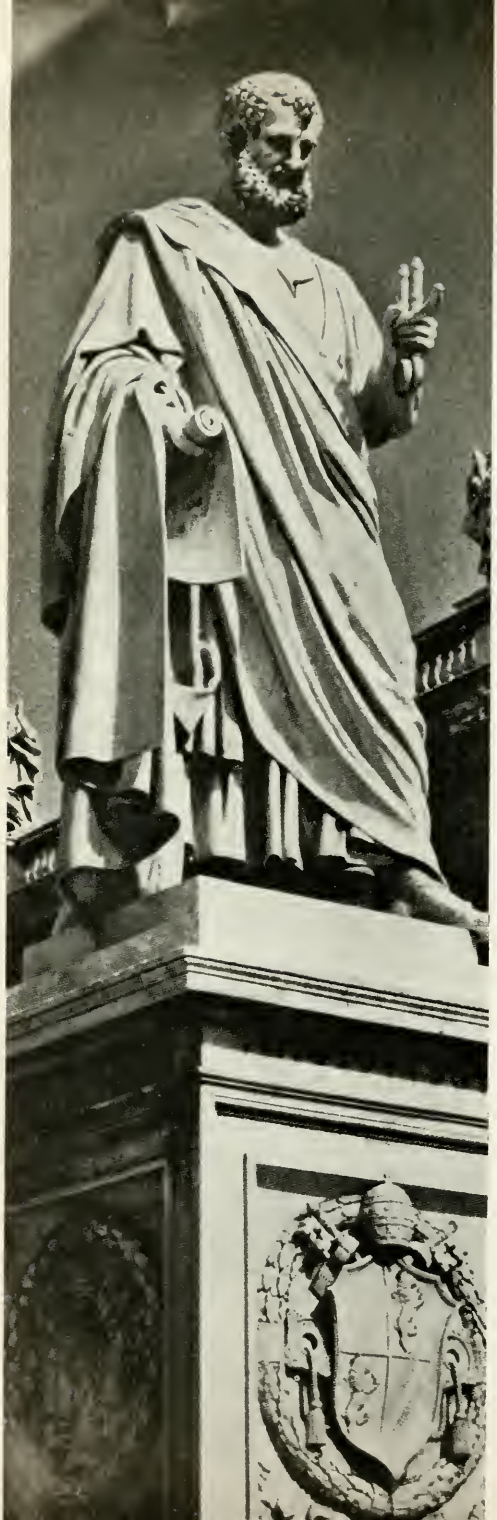
I know that the *Book of Mormon* is the truth, and if anyone doubts it let him read through the eighth and eleventh chapters of 1 Nephi. There he will read the whole of Lehi's dream and the interpretation thereof. All members of the Church should read these vital revelations as set down by the prophets, and ponder upon the wisdom they contain, especially those who have eaten of the fruit of the tree and are ashamed because of the scoffing of the finely dressed people who dwell in "that great house, pride of the world."

Brethren and sisters, the iron rod is there to be grasped and the fruit of the tree is there to be eaten and we, like the Apostle Paul should not be ashamed of the Gospel of Jesus Christ, for will it not be in full force and efficacy for an eternity after that great house, the pride of the world, has tumbled about the ears of those who dwell therein?

I pray that this great remnant of the House of Israel will be faithful and true until the end, and that they will inherit the Celestial Kingdom together with all the blessings that await them there, for did not the Saviour say:

"If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth and the truth shall make you free." (John 8: 31-32.)

President V. MOSDELL,
Basildon District President



'Upon This Will

THE manner in which the authority of the Priesthood must be vested in the true Church of Christ concedes only that of all the churches in the world today professing Christianity, only two recognise this divine authority as a prime requisite to act in the name of God in spiritual direction, in the performing of ordinances and administering the affairs of the Church.

If Peter did not receive a primacy, with its professed meaning and purpose, with such authority relentlessly continuing within the Catholic Church, then the whole foundation of its claim does not exist. Their claim of succession in the Catholic Church depends upon the validity of Peter being the " Rock of the Church," against which the gates of hell could not prevail.

The Roman Catholic Church claims this authority through a succession of Popes from the day of Peter the Apostle to the present. The Church of Jesus Christ of Latter-day Saints claim it by the divine restoration of the Keys of the Priesthood.

Let us therefore suggest this premise as a matter of inquiry—that the authority was either conferred upon Peter, who is contended to the " The Rock ", and his presumed successors, in the manner accepted by the Roman Catholic Church, or the authority given to Peter and the apostles, and was subsequently lost by apostasy within the Christian body of members and withdrawn from the earth; thus, necessitating its restoration again by divine bestowal as contended by the Church of Jesus Christ of Latter-day Saints.

The Church of Jesus Christ could not be re-established by " reformation " or by simply " protesting " against that which was thought to be untrue—even though men of zeal denounced the practices and teachings of a false Christianity —for such would be contrary to the manner in which God has always preserved the jurisdiction of proper authority in

By PRESIDENT ALVIN R. DYER
An Assistant to the Twelve

Rock I Build My Church'

the Priesthood, as manifested in His dealings with His servants the prophets in every dispensation.

Man, in and of himself, could not assume this authority. Nor could he find out the ways of God's plan of salvation without direct communication with Him.

It should be of challenging interest to give consideration here to the Biblical content of the 16th Chapter of Matthew. This scriptural reference indicates the cause of the controversy:

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, that thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it".

To the Latter-day Saint this declaration of the Christ means only one thing, that the rock of Christ's Church is the *POWER OF TESTIMONY*, as it is made known to each and every member by revelation from the Father.

In essence, therefore, Matthew 16: 17, 18 simply means that a testimony of the divinity of the Christ and of His mission, which was made possible to Peter individually upon this occasion, can be obtained from the Father, and that this conviction, if maintained, will be the power to overcome all evil and is not intended to imply that power vested in man in behalf of the Church, would continue regardless of subsequent conditions of error and corruption.

Witness the charge of the Christ to the disciples as this incident closed, indicating its personal nature:

"Then charged He His disciples that they should tell no man that He was Jesus the Christ".

It must be accepted, however, that upon this very occasion, Peter, the chief apostle and prophet, received from the Christ the knowledge of the sealing powers to be vested in the holy Priesthood when that Priesthood remains holy and true. Not because he was the rock of the Church, not because any Christian Church could be built upon him or any man who would follow after him, but simply because he was God's chosen representative for that dispensation of time and upon whom was placed the divine oracles, fulfilling in measure, God's will that man, when properly called and ordained can act for and in behalf of God pertaining to the ordinances and administration of the affairs of the Church.

But the time came when Peter gave his life for his testimony and the other apostles died because of wicked and defaming men. False principles and practices, foreign to Christ's teachings were made a part of the Christian Church. It is unthinkable that God would permit a succession of authority based upon an assumed papacy, through any and all kinds of conditions, wherein the supposed Christian Church lost all semblance of righteousness and committed purpose, to become an institution of corrupt paganism and vaunted philosophical pride, borne not of the teachings of Christ and the apostles, but of men and of false leaders.

Thus the untruth, of assuming the primacy of Peter, in the sense that he was the "rock," and that the gates of hell could not prevail against him or his successors is clear and distinct. The fact, nevertheless, stands that Lucifer may destroy man who is faithless and weak, but can never destroy the principle of power that emanates from the presence of God, which is the power of conviction obtained by man for his own salvation.

This power, in reality, is the truth, borne record of by the Holy Ghost who testifies of the Divinity and Personage of Jesus Christ. This spiritual knowledge is the key of testimony, and the rightful "rock" of His Church. But when the presumed Church literally changes the concepts of the person of Jesus Christ and of God the Father, as was done at the Nicean Council, with such preversion being perpetuated in the hearts of men through this and other false teachings, the Holy Ghost could not and does not bear record to such untrue concepts.

Let us examine the Catholic claim to the primacy of the papacy, and the assumed infallibility that would make of him personally "the Rock" of Christianity against which "rock" no change could come.

It is taught by them that a primacy over the whole church was originally conferred upon Peter. It was not only a digni-

(Continued on page 87)

CENTRE-PAGE PROFILE

MARION D. HANKS

A recorded interview with the new President of the British Mission

PRESIDENT HANKS, is this your first trip to Great Britain for an extended stay ?

Yes. I have never been here before, nor has my wife or any of our children. Many of my forebears came from this land, and a brother served a mission here.

How does your family feel about leaving their home and friends to stay in this country for three years ?

We rejoice in the privilege. I have always wanted to have the blessing of another missionary opportunity and was overjoyed to get this unexpected call. We are, of course, sorry to leave our home and friends, but spent no time worrying about it.

You have been here for less than two months but must have gained some idea of the Church strength. What is your impression so far ?

There are many wonderful people in the Church here. The Mission needs strong leadership and adult members who are able and willing to accept responsibility in the Church. My expectation and prayer is that we may build some sound foundations in this respect.

Your work in the Church has been intimately connected with Youth and their problems. How do the young British Saints differ from their American brothers and sisters ?

I cannot say that I know the young British Saints well enough to answer that question, but if what I see and feel is adequate foundation to form judgments, they are very much alike. There are some differences, of course. The years of education are more limited here for the majority, but it seems to be more demanding and in many ways more effective in the earlier years than many American youngsters get. In terms of problems, I am sure that all youth in the free world have about the same basic problem. Since you didn't ask me to discuss that I will save it for another time !

During the past two years many young people have joined the Church through the baseball programme. A large percentage of these attended Church only once or twice after their baptism and then fell away. What advice can you give our Bishops and Branch Presidents on this problem ?

The Youth-Parent-Family Programme is a fine proselyting tool, in my judgment, if it is used properly. The policy of the Mission is to use it properly now and in the future. Suitable use of the programme will involve teaching young people effectively what the Gospel is and being sure they are converted to the principles thereof and the life thereof before they are baptised. They will receive all six lessons before baptism is performed. Every honest effort will be made to teach the parents of every youngster who becomes interested in the Church. Our emphasis is not on baptisms but on converts, young people who are aware of what they are doing and convinced in their hearts, and solid adults who are ready to accept the challenge after they have been taught.

As to the young people who are in the Church, every Bishop and Branch President and every other interested adult, and each young Latter-day Saint too, for that matter, has a great responsibility to reach out and teach them and bring them into activity. No leader in the Church with the sacred stewardship of youth having been assigned him can justify anything less than a maximum effort to bring into the brotherhood and fellowship of the Saints every young person whom he is charged to lead.

If all the Church members in every branch or ward were to join together in a serious effort, many of those who are said to be lost could be saved and brought back again. The past is gone. We have now to face the realities and do all that we can to activate all who hold membership in the Church. Not alone will we fellowship, but we will provide a sound basis of proselying that will bless the missionaries and the membership and the Church with a solid foundation upon which to build.

Most of our branches have more young women than young men, and many of these girls are worried about having to marry outside the Church. Can you advise them ?

I have to speak only my own convictions on this point. I am as concerned as anyone in the world to have our girls have their opportunities in life. I wish every good Latter-day Saint girl could marry a good Latter-day Saint boy. It seems impossible for many to have that privilege in this land, however, at the present time.

So far as possible young members of the Church should date other members of the Church and enjoy the fullest possible companionship within the membership. Where this is not possible, then young Latter-day Saint ladies should keep company with young men whose standards are honourable and decent in every respect. They should never accept invitations from young men whose lives are not virtuous and clean. If those dated, though they are not members of the Church, are the kind of young men with whom our lovely girls can be compatible, then they should do all in their power to involve the young men in the programme of the Church. They should be courageous and forthright in their effort to bring their partners into the warmth of the Gospel and thereby touch their hearts and encourage them to learn the truth. They should strictly conform to the standards of the Church and keep themselves pure and sweet.

If these conditions are met, then though there may be some who cannot find partners in the Church, they will have strong opportunities to bring their young men into the Church. If our girls associate and date with young men whose habits and attitudes and standards of conduct are not the kind they want to live with, then they will inevitably suffer the consequences.

It is true that they will marry the kind of person they spend their time with, and in fact one *of those persons with whom they spend their time.*

How can we improve our social programme and encourage our youth to stay together ?

First by employing the full programme of the Church to the greatest extent possible. The auxiliary organisations have marvellous programmes. Those in positions of leadership should do everything in their power to apply them. We should have a full Aaronic Priesthood programme and girls' programme operating. We should have our MIA's functioning according to the plan. We should have Sunday School and Primary activities as they are outlined by the Church. Most importantly, we need interested adults who are concerned enough to use the programmes of the Church to bless the youth. We do not need to go outside those programmes, though we may not always be able to use all of them.

Will our young men ever have the chance of being called on a foreign mission ?

I am certain they will, and I believe the time is not far off. In fact, I am sure the brethren would consider such a recommendation now under the right circumstances.

How can they best prepare themselves and their families for this call ?

We occupied a full section of the Youth Era *answering this question some months ago. The young people should take advantage of every opportunity to participate and get themselves ready spiritually, mentally, physically, socially and economically. Young people and their families should start saving money for this purpose. Even more importantly, they should be studying the Gospel, reading the Standard Works and learning the missionary programme. They should be fully active in the Church, and they must realise that they can only serve as missionaries if they are morally clean and worthy of such a call. Families can help their young people to prepare in these ways.*

How can our young people best help bring their parents into the Church, or reactivate parents who have fallen away ?

Like the other question, this one is comprehensive. I answer in a sentence or two, and oversimplify, I am sure. Our young people can learn the Gospel, live it fully and be prayerfully exemplary of the great principles of the Gospel and the wonderful refining influences of membership in the Church. They must honour their parents by seeking the truth and living it, and patiently endeavouring to make it available to their own families. They should be able and willing to teach their parents if they will listen.

No youngster is responsible for his parents nor can he impose the truth upon them. He can be the very best Latter-day Saint he can be, and then if they will soften their hearts there is every likelihood that they will one day acknowledge the blessings the Church has brought into the lives of their youngsters, and as in many many cases, themselves join the Church.

Have you any plans for the youth of Great Britain ?

To the extent I am able I would very much like to help the youth of Great Britain. I have been blessed with many opportunities to try to do this in America, and I hope I may have similar opportunities here. For the youth of the Church among whom I am privileged to work, I have great hopes of encouraging and strengthening and teaching them the value of their blessings and the importance of honouring their special opportunities as choice children of God, members of His Kingdom.

He who knows not, and knows not he knows not
He is a fool—shun him ;
He who knows not, and knows he knows not
He is a child—trust him ;
He who knows, and knows not he knows
He is asleep—wake him :
He who knows, and knows he knows
He is wise—follow him.

Arabian proverb

UPON THIS ROCK (continued)

fied and holy calling, but one of full and supreme jurisdiction. The following is a quotation from a Catholic statement of Faith:

"This supreme authority is exercised by the Bishops of Rome for none can doubt, and it is known to all ages, that the Holy and blessed Peter, the Prince and chief of the apostles, the pillar of faith and foundation of the Roman Catholic Church, received the keys of the Kingdom from our Lord Jesus Christ—and lives and presides today and always in His successors, the Bishops of the Holy See at Rome, which was founded by Him, and consecrated by His blood.

We teach and it is defined, that it is a dogma divinely regarded, that the Roman pontiff when he speaks, when discharging the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the Universal Church, by the Divine assistance promised to him in the blessed Peter, is possessed of that infallibility with which the Divine Redeemer willed that His church should be endowed for defining doctrine regarding faith of the Roman pontiff are irreformable of themselves and to the consent of the church."

It is thus contended, as the foregoing statement would indicate, that Christ's Church was built upon Peter with infallible continuity, and that this primacy established upon him, was the foundation necessary to insure the unity and stability of the church. It was to last for ever.

Further, this power, given to him and preserved in his successors as declared, by them would preclude any loss to the church of the gospel of Christ through corruption and loss of divine authority because of broken lays and ordinances, with such substitutes becoming institute in the body of the church.

Their position is clear, in that the Catholic Church claims that the marks of the true Church of Christ are found only in the church in which the Bishop of Rome, a successor to Peter, holds the primacy.

It necessarily follows, that whoever seeks to know the teachings of the Christ and His apostles and prophets, or to attain conversion in Christ's Church must appeal to the living authority—that of the Bishop of Rome, the Pope, who alone can tell what doctrines were revealed, and to give explanation of the same.

It is contended by them that knowledge is not acquired from any new revelation, but the Pope, by the heritage of his calling as it has come down through the ages, can direct Christian followers in proven channels from the Holy Scriptures, which he alone can ultimately interpret.

An incident of apparent primary interest occurred in the early history of the Christian Church which indicates then that the Bishop of Rome was not regarded as the head of the Christian Church, placing further doubt on the Roman Catholic claim of the Petrine succession of church leadership and authority.

The historic Council at Nicea, convoked by Constantine, who declared unto 318 Bishops gathered from throughout Christendom the following:

"I thank God who had accorded me the grace of convoking you all here the intestine divisions of the church seem to me more serious and more dangerous than wars and other conflicts it is necessary then that your hearts be united and that peace be seen to reign among you."

The Council at Nicea in June of A.D. 325, was called to arrive at a defined creed of the Holy Godhead. Of the 1,800 or more Christian Churches, 318 were represented. The Bishop of Rome was not among these.

From the historic accounts of this early Christian council, two bishops were recognised as being patriarch bishops of the Church who took great part in the Council and in the subsequent announcement of the Athanasius Creed, which to this day persists as the basic antiquity of concept in creed, held to by the Catholic and Protestant churches. These were Eustanthius of Antioch and Alexander of Alexandria. The latter was recognised then and bore the title of the Pope.

It was not until 1870 that the Vatican Council laid claim to the succession of the primacy purported to have been given to Peter. Before that time there had been frequent expressed doubts among the Catholic clergy as to Peter being the "rock" upon which the Church of Christ was to be built.

In 1870, Archbishop Kendrick of St. Louis published at Naples an undelivered speech for the Vatican Council, in which he maintains the Romanists cannot prove the Petrine claims from scripture, because the creed of Pius IV binds them to explain scripture only according to the unanimous consent of the fathers, which did not exist, when this matter was up for decision.

From the voting of the Vatican Council at that time we get five different interpretations of Matthew 16: 18:

17 said Peter was the rock.
8 said all the apostles were the rock.
44 said Peter's faith was the rock.
16 said Christ is the rock.
5 said the whole body of the believers is the rock.

In the Vatican Council, Bishop Strossmayer boldly

(Continued on page 95)

THE AUTHOR—

Elder Alvin R. Dyer has been an Assistant to the Council of Twelve Apostles since October 11, 1958. Prior to that appointment, he was First Assistant General Superintendent of the Young Men's Mutual Improvement Association. He received this appointment while still presiding in the Central States Mission. He has recently been released from the presidency of the East European Mission. When called as mission leader in 1955, he was Bishop of the Monument Park Ward, Monument Park Stake. Prior to that he had been a counsellor in the Bishopric; a high councilman of the Salt Lake (1933-40) and Riverside (1940-41) Stakes; served seven years as counsellor in the Fifteenth Ward Bishopric of Salt Lake Stake; and was Young Men's Mutual Improvement Association superintendent, 16th Ward, Salt Lake Stake.

JOHN TAYLOR —

THE four men waited patiently. As the afternoon wore on they either sang hymns or sat in silent prayer.

A few hours earlier they had been arrested on a charge of treason and taken across country to the jail. As they waited they realised that they were probably spending their last hours on this earth. For although they had been offered protection, it was so weak as to be useless . . . and from outside they could hear the shouts and threats of the men who intended to murder them.

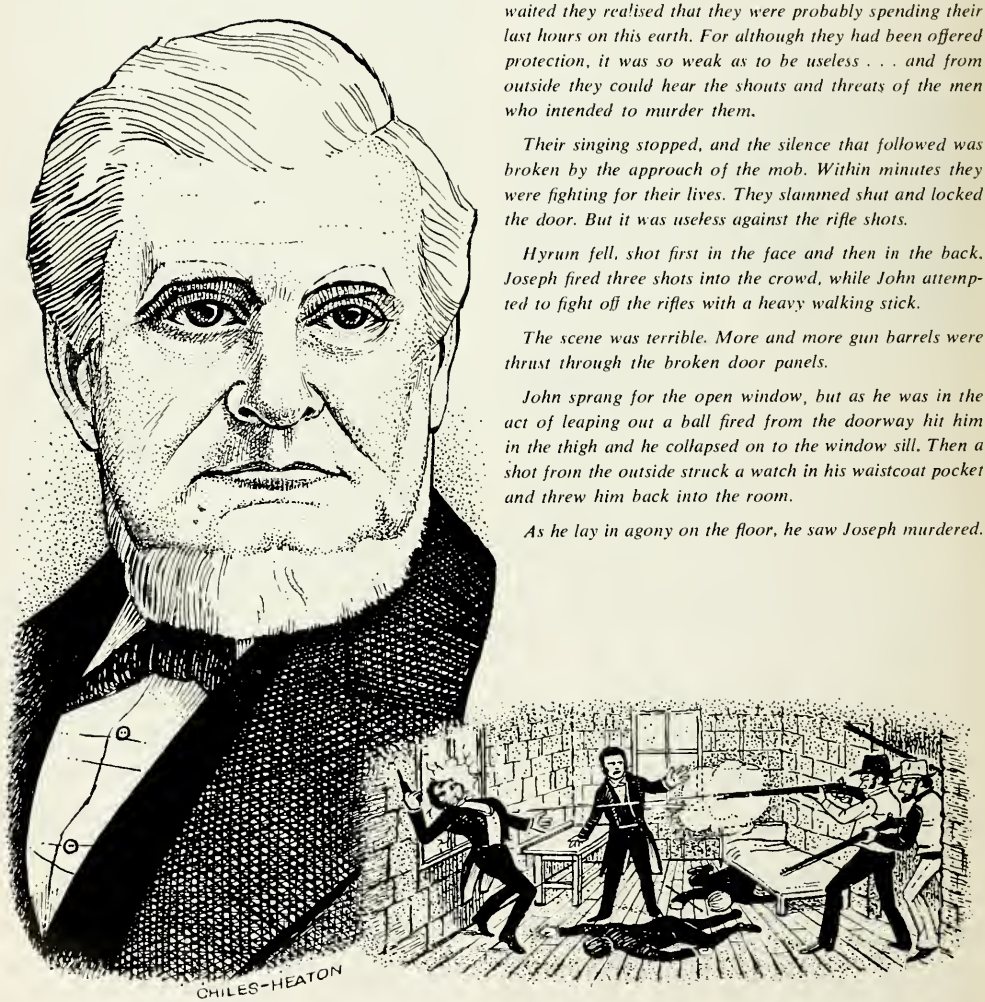
Their singing stopped, and the silence that followed was broken by the approach of the mob. Within minutes they were fighting for their lives. They slammed shut and locked the door. But it was useless against the rifle shots.

Hyrum fell, shot first in the face and then in the back. Joseph fired three shots into the crowd, while John attempted to fight off the rifles with a heavy walking stick.

The scene was terrible. More and more gun barrels were thrust through the broken door panels.

John sprang for the open window, but as he was in the act of leaping out a ball fired from the doorway hit him in the thigh and he collapsed on to the window sill. Then a shot from the outside struck a watch in his waistcoat pocket and threw him back into the room.

As he lay in agony on the floor, he saw Joseph murdered.



The Westmorland Prophet

JOHN TAYLOR was an Englishman. By those who knew him he was described as "an English gentleman," possessing all the finest qualities of that class. He was honest, industrious, kind to friend and stranger alike, and he loved freedom.

But one characteristic was outstanding above all others—his strength of testimony and his belief in the true Gospel. For this he was known as the "Lion."

★ ★ ★

Take for example the moment of his conversion. . . .

In 1832 John Taylor emigrated from Hale in Cheshire to Canada, following his family who had sailed from Liverpool two years previously and settled in Toronto.

John Taylor, Church of England in his youth and Methodist preacher in his teens, soon became a leading light in the Toronto Methodist Church. But it was as he studied the gospel with his Bible classes that he began to find fault with the teachings of the Methodist leaders.

WAIT AND PRAY

He soon exerted an influence on many of those who attended his classes, for, as he himself stated: "My object was to teach what I then considered the leading doctrines of the Christian religions, rather than the peculiar doctrines of Methodism."

In a statement of their conclusions, John Taylor and his followers said that they believed "that men who accepted the gospel should receive the gift of the Holy Ghost, which would lead them into all truth. But they recognised that they had no authority to organise a church with apostles and prophets.

"They could only wait and pray that God would send to them a messenger if He had a church on the earth."

In the spring of 1836 Parley P. Pratt, an Apostle of the Church of Jesus Christ of Latter-day Saints, called at the home of John and Leonora Taylor with a letter of referral from Mr. Moses Nickerson, a merchant acquaintance of the Taylor family.

To Mr. Pratt, John Taylor said: "We are here in search of truth. We have endured a great deal and made many sacrifices for our religious convictions.

"We have prayed to God to send us a messenger. You have come to us under circumstances that are peculiar.

"If I find this religion true, I shall accept it, no matter what the consequences may be."

John Taylor accepted. He and his wife, Leonora, were baptised by Apostle Parley P. Pratt on May 9, 1836.

★ ★ ★

John the Lion . . . in the March of the following year, 1837, John Taylor met the Prophet Joseph Smith for the first time during a visit to Kirtland. And from this first meeting there sprang an enduring friendship that was to last to Joseph's last hours in mortality.

John was an educated man, a person of some considerable learning and ability. Joseph was not, but in years to come John Taylor was to say:

"He (Joseph Smith) was ignorant of letters as the world has it, but the most profoundly learned and intelligent man in after-life that I have ever met in my life, and I have travelled hundreds of thousands of miles, been on different continents, and mingled among all classes and creeds of people, yet I have never met a man so intelligent as Joseph Smith."

NOT ONE OF US

1839. . . . "Sir, in consequence of so great an influx of strangers arriving in this place daily, owing to their late expulsion from the State of Missouri, we wish to state to the citizens of Quincy and the vicinity that there are many individuals amongst the number who have already arrived, as well as among those who are now on their way here, who never did belong to our Church.

"Amongst these there are some who have contracted habits which are at variance with the principles of moral rectitude (such as swearing, dram-drinking, etc.), of which immoralities the Church of Jesus Christ of Latter-day Saints is liable to be charged with, owing to our amalgamation with them under our late existing circumstances.

"We as a people do not wish to lie under any such imputation; we would also state that such individuals do not hold a name nor a place amongst us; that every person belonging to our community contracting or persisting in such immoral habits has hitherto been expelled from our society.

"Signed, John Taylor."

★ ★ ★

John the missionary. . . . "I feel to rejoice before God that He has blessed my humble endeavours to promote

COMPILED BY R.D.B.

His cause and kingdom and for all the blessings I have received from this island (Great Britain); for although I have travelled 5,000 miles without purse or scrip I have never for once been at a loss for either money, clothes, friends or a home from that day until now; neither have I ever asked a person for a farthing.

"Thus I have proved the Lord, and I know that He is according to His word."

HYMN OF COMFORT

June 27, 1844. . . .

"A poor wayfaring man of grief
Hath often crossed me on my way,
Who sued so humbly for relief
That I could never answer nay.

I had no power to ask his name,
Whither he went, or whence he came,
Yet there was something in his eye
That won my love, I knew not why."

It was with this sweet hymn that Elder John Taylor comforted the fearful hearts of the men who awaited their death in the Carthage Jail.

A few minutes later he was fighting for his life with a walking-stick. A walking-stick against the guns of those with murder in their hearts. As they thrust their rifle barrels through the broken panels of the jail door, so Elder Taylor knocked them down, but he was not able to save the life of his friend and prophet, Joseph Smith.

BURN YOUR HOMES

Scene: A gathering of Saints in the old Social Hall, Salt Lake City. Month: September, 1857. Outside the city gates stood an army ready for "another grand Mormon conquest, with houses, gardens, orchards, vineyards, fields, wives and daughters to be the spoils."

"Elder Taylor: "What would be your feelings if the United States wanted to have the honour of driving us from our homes, and bringing us subject to their depraved standard of moral and religious truth? Would you, if necessary, brethren, put the torch to your buildings and lay them in ashes and wander houseless into these mountains? I know what you would say and what you would do."

President Brigham Young: "Try the vote."

Elder Taylor: "All you that are willing to set fire to your property and lay it in ashes rather than submit to their military rule and oppression, manifest it by raising your hands."

The congregation, numbering more than four thousand, unanimously raised their hands.

★ ★ ★

Elder Taylor: "I feel to thank God that I am associated with such men, with such people, where honesty and truth dwell in the heart, where men have a religion that they are not afraid to live by, and that they are not afraid to die by; and I would not give a straw for anything else.

"We know that will not be the case; but when the troops arrive they will find Utah a desert; every house will be burned to the ground; every tree cut down and every field laid waste. We have three years' provisions on hand, which we will cache, and then take to the mountains and bid defiance to all the powers of the government."

The invasion was called off.

TRUE REVELATION

The Prophet John Taylor's ten years as President of the Church were years of agitation and heartbreak. It was during this period of his life that his "Lion" characteristic was so prominent.

For it was during his term as President that the campaign against polygamy reached its height.

"I have always entertained strict ideas of virtue, and I have felt as a married man that this was to me, outside of this principle, an appalling thing to do. The idea of going and asking a young lady to be married to me when I already had a wife! It was a thing calculated to stir up feelings from the innermost depths of the human soul. I had always entertained the strictest of chastity.

"With the feeling I had entertained, nothing but a knowledge of God and the revelations of God, and the truth of them, could have induced me to embrace such a principle as this."

★ ★ ★

April Conference, 1882. . . . "We do not wish to place ourselves in a state of antagonism, nor act defiantly towards this government; we will fulfil the letter, so far as practicable, of that unjust, inhuman, oppressive and unconstitutional law, so far as we can without violating principle.

"We will contend inch by inch, legally and constitutionally, for our right as American citizens. . . . We need have no fears, no trembling in our knees about these attempts to deprive us of our God-given and constitutional liberties. God will take care of His people if we will only do right."

That was President Taylor's last Conference appearance. He was forced to go into hiding, for a warrant was out for his immediate arrest.

Five years later he died . . . still in exile.

UNFLINCHING COURAGE

Passages from a statement published in "Deseret News" following his death. . . .

"A faithful, devoted and fearless servant of God, the Church in his death has lost its most conspicuous and experienced leader.

"Steadfast to and immovable in the truth, few men have ever lived who have manifested such integrity and such unflinching moral and physical courage as our beloved President who has just gone from us.

"He never knew the feeling of fear connected with the work of God. . . .

"The last time President Taylor appeared in public was on Sunday, February 1, 1885. From that date upwards of two and a half years he has not had the opportunity of crossing the threshold of his home again.

"To home and its joys, its delightful associations and its happy reunions he has been a stranger. He has lived as an exile—a wanderer in the land."

John the Lion, indeed!

Servicemen and the Church —

Airman, Are These Your Books?

By Chaplain (1st Lt.) James R. Palmer, U.S.A.F. Servicemen's Co-ordinator, West European Mission

MIKE had joined the Air Force early in June and had just finished the first phases of his military training. He had now been transferred to another military base for further specialised training.

One day one of his young friends stopped him and asked where he had been going each week. Mike began telling this young man about our Church and of the Gospel of Jesus Christ.

That evening as the discussion ended, Make gave his friend two pamphlets to read. One was entitled "Joseph Smith Tells His Own Story" and the other was "A Friendly Discussion."

Mike felt good about this young man, and hoped that he would receive a testimony of Gospel and be baptised.

★ ★ ★

The next few days were very busy ones for Mike, because on Friday was the big inspection. Hours were spent in washing, dusting, polishing, cleaning and arranging all of the things in his area.

Finally the big day arrived, and early that morning everyone was up making the final check to be sure everything was in order. Suddenly, they heard the Commanding Officer coming. Mike's eyes went back to his locker for that final check, and there on top he saw the two pamphlets that his friend had left there.

"Attention! came the voice from the hallway. Soon Mike was being inspected, and then came his locker. He could hear the pamphlets being opened, and he wondered what the Commanding Officer was going to say. He didn't say anything, and as he passed, Mike saw that the Commanding Officer had both pamphlets in his hand.

★ ★ ★

Many questions ran through Mike's mind over the weekend. On Monday he expected to be called in, but the day passed without a word from anyone, and he thought perhaps he was now safe. But after roll-call on Tuesday morning the Sergeant called for Airman Stillman. Mike stepped forward and was told that the Commander wanted to see him in his office.

Mike's feet were heavy and a million thoughts were going through his head. What was going to happen?

As he entered the Commander's office, the Commander said, "Are these yours?"

"Yes, sir."

"Good," said the C.O., "won't you sit down? I have always admired the Mormons and I have been watching you. Will you tell me about your religion?"

MY TESTIMONY

MY testimony is more dear to me than jewels or precious gold,
It is lovlier than sunrise or stars we can behold;
It is sweeter than the honey that sifts from out the comb,
It is deeper than the ocean of surging wave of foam.
It tells how Christ restored His church today upon the earth
Through the hands of Joseph Smith, a man of lowly birth.
I know that Jesus lives, I know that this is true,
I know that He loves me, I know that He loves you.
This Gospel is so beautiful, so pure, so full of love
Which one day we will perfect in Heaven up above.
Where through faith we will meet our Father together face to face.
Saved from death eternal by Christ's redeeming grace.
These things are surely beautiful, these things I know are true.
This is my testimony I humbly bear to you.

Barbara Steele

NEWS FROM THE STAKES

Jacqueline Saville of 56 Taverner's Road, Peterborough, who has won more than 100 cups for dancing and dramatics.

Two members of the Romney family—above, David; below, Scott—who appeared with President Tanner and other missionaries on the ITV programme, "Eye Level". They discussed their beliefs with Tom Driberg, M.P.

Below: *A pre-conference shot of President Kenneth Poole* (right), *president of the Leicester Stake, and his second counsellor, President H. John Simpson.*

SANDRA ("Sandy") WESTON, 19, left Manchester on the start of a 6,000-mile trip to Salt Lake City recently, eagerly looking forward to a V.I.P. helicopter trip over Manhattan.

For when Sandra, of Redlands Crescent, Chorlton-cum-Hardy, Manchester, landed at Idlewild, New York, a helicopter was waiting to whisk her to nearby Newark Airport for her connecting flight to Salt Lake City.

She flew out there to take a 4-year degree course at Brigham Young University. Sandra is daughter of the Manchester Ward Bishop, Walter W. Weston.

Before boarding her plane Sandra, a former member of the Northenden Chapel, said, "I don't really know, but I suppose I shall be the only passenger on the helicoptor. The airline laid the flight on for no extra cost."

The flight meant a bird's-eye view of New York for Sandra and the realisation of a lifelong dream—to fly over the Empire State Building.

Before taking up her studies Sandra spent a few days at the home of some old friends, Mr. Frank Wattleworth and his wife, Doris, who emigrated to Salt Lake in 1957. They lived at Wythenshawe, Manchester.

★ ★

FOR most families the top of the piano is the place to keep all the framed photographs of Mum, Dad and the children.

But they can't do this in the home of Jacqueline Saville, at 56 Taverner's Road, Peterborough—there just isn't enough room after Jacqueline has laid out all the 100 and more cups and medals she has won for ballet, tap and old time dancing, mime, elocution and drama.

Fifteen years old Jacqueline is the daughter of President Saville, 1st Counsellor in the Peterborough Branch. She has been a member of the Church for seven years, and during all those years she has spent many hours of training under her teachers, Joy Clifford and Margo Alderman.

Her crowning achievement came in London last month, when she was the best all-round novice in the All-England National Arts Awards Competition. She has twice appeared on television—in the Carroll Levis show and in Lunchdate. Last summer Jacqueline was offered a part in a show at Southend, and later was asked to appear in pantomime, but she doesn't want to go on the stage.

She does want to go on dancing, however, and for the Saville family this presents a rather serious problem—it means they will just have to buy another piece of furniture on which to stand all the trophies Jacqueline is bound to win over the coming years.

★ ★

ARTHUR ENGLAND, a young Priest in the Liverpool Ward of the Manchester Stake, was one of five boys to receive recently their Duke of Edinburgh's Silver Awards from the Lord Mayor of Liverpool, Alderman Peter McKernan.

After the presentation of the awards there was a reception for all the recipients at Liverpool Town Hall.

The Lord Mayor presented eight girls and five boys with their silver awards, the half-way mark in their efforts to achieve the highest part of the award.

AND MISSIONS

ONE of the first Deacons' Quorum banquets to be held in this country was staged at Manchester Ward chapel recently—before Peter Bates, president of the Deacons' Quorum, was ordained Teacher in the Aaronic Priesthood.

Among those present at the celebration were Peter's parents, Bro. William Bates, president of the Manchester Stake, and Sister Irene Bates.

Many of the boys bore testimony to the fine work Peter had carried out during his term of office. Under his leadership many new and exciting projects had been launched by the Deacons, and Peter played a leading role in the team of Deacons who helped build the new Manchester Ward Chapel at Northenden.

Would all "Star" reporters please note that current news copy should reach the "Star" offices at 288 London Road, Mitcham, Surrey, during the last week of the month for publication in the following month's issue.

The Gold and Green Ball . . . the very name conjures up a feeling of anticipation and excitement. And those who attended the ball of the London Stake were not disappointed, for this was one of the best events the Stake has held.

Approximately 350 people supported the programme. The fine Cultural Hall of the London Stake House was ingeniously set with a modern theme created by Brother Walter Chiles, of the South London Ward, and executed by the North London Ward.

A first-class orchestra lifted the spirits of everyone entering the hall, and even drew crowds away from the fine refreshment provided by the Epsom, Hyde Park and South London Wards.

★ ★

DADDIES of Gay-Note daughters sat down to a three-course meal served by the girls at the Leeds Stake's first "Daddy-Daughter Dinner." The meal was prepared by Sister Ireson and ten girls and the daddies were given soup, roast beef or lamb, vegetables, apple pie and ice-cream.

The Ward Bishopric were present with their daughters, and Elders Hadley and Randall played Daddy to two girls without fathers.

★ ★

Catford Branch held a *Bon Voyage* party for Sister Pamela Johnson, who has emigrated and is now living in Mesa, Arizona. Fun and games were provided by the MIA, food by the Relief Society. Sister Margaret Saile, president of the Branch Relief Society, made a presentation.

★ ★

The West Hartlepool Building Fund benefitted by £7 when the Branch Relief Society held a jumble sale recently.

Elder Howard W. Hunter, of the Council of the Twelve, and President Nathan E. Tanner were present at a meeting of Saints held in the Thompson's Restaurant in Belfast.

★ ★

The Belfast Green and Gold Ball was split into two major events this year—the first for the teenagers, who put on a talent contest and then used up all their energy with jive. The ball was organised by Bro. and Sister Farbus Dmiaw and Sister Blakeley Smiaw. The second event was the adults' Ball, at which President Brockbank, president of the Scottish-Irish Mission, and Sister Brockbank were present.

Leicester Stake Aaronic Priesthood boys in action on the football pitch.

The Passey family of Worcester branch—front, President F. J. Passey, Lorraine, Sister M. M. Passey, back, David, John and Alexander.

SPECULATION about a proposal for Britain's first Mormon university, probably to be built in the north-west, was sparked off at a recent Manchester Ward MIA dinner when it was disclosed that the project was under consideration.

Several reports which have appeared in the northern daily press indicate that possible sites are being sought in a seaside resort on the north coast or in the Lake District.

But according to the Manchester Stake President, William Bates, "It has not yet been decided when or where we shall have a university. I feel that there is a need for one. The north-west has the greatest concentration of Saints. And we are planning to cater for them."

So far two clear facts have emerged from the conjecture: 1, The staff would be formed round a nucleus of American teachers; 2, Entrants would not have to be Mormons.

Permission must, of course, come from the First Presidency for the go-ahead for the scheme.

So far there are over 33,000 members of the Church in this country, and 10,000 of them will reach university level by the time the project is completed. And by then, it is anticipated, the number of Saints eligible for a university education will have swollen to 40,000.

At present there are four Latter-day Saint universities: B.Y.U., the University of Utah, one at Hamilton, New Zealand, and a fourth at Hawaii.

★ ★

A FAREWELL social for John W. Passey, who has been called on a labour mission, was held in the Worcester Branch chapel recently.

John was presented with a leather toilet case as a going-away gift from the branch members.

John's father is President J. F. Passey, 1st counsellor in the Northampton District presidency, and his mother is 2nd counsellor in the District Relief Society.

All the branch turned out to honour John on his call to the mission field, and express their gratitude for all the work he has done in the Worcester Branch.

★ ★

FOURTEEN-YEAR-OLD Joyce Lane, who comes from California, won the MIA Speech Contest held by the West Hartlepool Branch. She gave a five-minute talk on "Who is my neighbour?"

MANCHESTER WARD M.I.A. members staged their own cabaret-style floor show at a dinner in the new Northenden Chapel, recently.

Following a 4-course meal, which included chicken and fruit salad, the show started with dance routines, vocal numbers and sketches.

Highlight was a mock fashion show—complete with compère adorned with dark glasses and an over-long but elegant cigarette holder (there was no cigarette, of course).

Lynn Webb played the compère role. She also wrote the script.

The sneak preview of the Spring fashions included sports outfits, slumberwear and the newest in beach wear.

Laughter still echoed in the chapel half an hour after the show had ended.

★ ★

The Elders Quorum of the Manchester Ward and their wives went to see the film "El Cid."

METELSKI—to Sister Ann Metelski, of the Kirkcaldy Branch, Scottish-Irish Mission, a daughter, Lorenza Josephine.

* * *

ENGAGEMENT: the engagement was announced at the Leicester Stake Gold and Green Ball of Sister Sandra Creaser and Brother Peter Gill, of Loughborough Ward.

* * *

DEATH: The death is announced of Sister Laura Mabel Simmonds, of Nottingham, aged 71. The funeral service was held in the Nottingham Chapel.

BUTTERFIELD—Leeds Stake has lost one of its shining lights, Sister Nellie Butterfield. Sister Butterfield joined the Church more than 30 years ago. She has held every branch office that it is possible for a sister in the Church to hold, and right up to her final illness was still very active in Church work. In addition to her other offices, she was a teacher of singing. She had a beautiful voice and a first-class knowledge of music. In her will she left provision for £100 to be paid to the building fund of the new Leeds Ward Chapel.

UPON THIS ROCK (continued)

opposed the infallibility of the Pope, and learnedly denied that Peter is the " rock ".

" I have read the whole New Testament and declare before God with hand raised to the Crucifix, that I have found no trace of the Papacy, as it now is ".

There is an abundance of evidence, as preserved in the writings of many Catholic writers prior to 1870, who state without hesitation their convictions that Peter was not the rock, or that the papacy as it stands in the Catholic Church was never intended.

As further evidence, from holy writings, that Peter did not receive a primacy from the Christ, in the sense that it is advocated hy the Roman Catholic Church and that he, Peter, was not the " rock " or foundation stone of the Christian Church, the teachings of the apostle Paul are presented, making clear that the gospel of Jesus Christ was for the Greek as well as the Jew, meaning everyone, for thus he wrote to the Ephesians:

" Now therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. And are built upon the foundation of apostles and prophets, Jesus Christ Himself being the chief cornerstone."

As we follow his writings in his letter, to the memhers at Ephesus, he proceeds to tell how, hy revelation, he came to know the divinity of Christ and of His Sonship with the Father.

Here, as in the incident referred to in the 16th Chapter of Matthew, the central idea is the declaration hy revelation that Jesus Christ is the Son of God the Father in a literal sense and is therefore divine.

Regardless of the Petrine claim, we must in essence accept Christ as the " Cornerstone " or " Rock " of the church, His Church yet! Without the conviction from within, of this fact, as we come to know it hy the power of revelation, testified to by the Holy Ghost, there is no heginning, and the estahlished fact availeth us nothing until we ourselves know of its truth.

Thus, the testimony and conviction of the person, divinity and mission of Jesus Christ is in reality the " Rock ", upon which the Church of Jesus Christ is built. It is the calling of the Holy Ghost, third and personal memher of the Godhead, to hear record to this fact.

It surely must he controversial to the Catholics themselves to realise that on the marhle step of the hronze statue of Peter in St. Peter's at Rome, can be found the following inscription, the reference to which serves as a climax to the comments regarding the primacy of Peter as the " Rock ", which inscription, admittedly hy the Catholics themselves, establishes the " Rock ", as heing otherwise.

" Lo ! The Word (Christ) is the rock : gleaming like gold and hewn by God. Walking on which I never totter."

Peter's confession and testimony was acknowledged hy the Christ as the foundation of His church. He well knew that when the Holy Ghost did come, these men, His heloved disciples, would react much stronger to their personal testimonies, and that this conviction was the rock upon which His church could be huilt. This power, residing within man, as it remains pure and unaffected, is the " Rock " or anchor against which the gates of hell cannot prevail. Has it not heen said:

" No man can say that Jesus is the Christ except by the Holy Ghost."

The assemhling of information regarding this Christian controversy could continue, hut even in these few facts that have heen given, it is plain to understand the false position which the Catholic Church occupies with regard to the primacy of Peter in the manner in which they fashion it.

From logic and reason alone their claim is not clear and concise. Dissentive opinion from the high clergy within their own ranks renders their position weak and insecure.

Peter was given the Keys of the Kingdom, hut not in the manner which they profess it.

The Lord's promise, that unto Peter He would give the Keys of the Kingdom of heaven, emhodies the principle of divine authority in the Holy Priesthood, and of the commission of presidency.

It was this same Peter, acting under divine direction, with his counsellors in the presidency of the former Christian Church, James and John, who appeared unto Joseph Smith and Oliver Cowdery and hestowed upon them the holy apostleship and the Keys of the Kingdom. Had the primacy of Peter continued on down through the centuries, this would not have heen necessary nor would it have occurred.

The confession of Peter, on that memorahle occasion recorded by Matthew, revealed the great truth of God's constituted authority exercised in behalf of man. It also made known that man could individually commune with God in the receiving of a personal testimony of the divinity and mission of Jesus Christ.

In this manner the door is open to all who would attain salvation and exaltation. There is no " go hetween ", no other mediator than Christ for whom the Father will bear record through the Holy Ghost, to assure these hlessings.

NEXT MONTH

- **FROM THE TEMPLE— SALT LAKE**

- **HUGH B. BROWN WRITES ON 'MORMONISM'**
- **NEWS AND SPECIAL ARTICLES**

MISSIONARY ACTIVITIES

North British Mission

ARRIVALS :

February 12, 1962
Susan Aubery, from Hull, Yorkshire, to North Manchester.
February 13, 1962
Beverley Louise Joy, from Logan, Utah, to Hull.
David Reed Ashton, from Salt Lake City, Utah, to Newcastle.
Glenn K. Holmes, from Springville, Utah, to Stockton.
Philip D. Vernon, from Provo, Utah, to Bradford.
John Paul Millhurn, from Salt Lake City, Utah, to Leeds.

APPOINTMENTS :

February 7, 1962
Paul Boyack appointed Supervising Elder of the Burnley District.
Neil Thorn appointed Assistant to the President.
Don Call appointed Assistant to the President.
Antoine Powell appointed Supervising Elder of Hull District.
Mary Leavitt appointed Supervising Elder of Shields District.
February 26, 1962
Gary Stewart appointed Travelling Elder of the Kolob District.
Ronald Norton appointed Travelling Elder of the Kolob District.
Edward Yeates appointed Travelling Elder of the Kolob District.
Buddy Holt appointed Travelling Elder of the Kolob District.
Calvin Sumsion appointed Travelling Elder of the Kolob District.
Floyd Young appointed Travelling Elder of the Kolob District.
Thomas Dunroe appointed Travelling Elder.
Clinton Housley appointed Travelling Elder.
David Linford appointed Travelling Elder.

RELEASES :

April 1, 1962
Stephanie Hill, from Grimsby, Lincs. Districts laboured : Glasgow, North Glasgow, Lake, Leeds, Sheffield, Preston, Liverpool, Middlesbrough.
Anita Blake from Hull, Yorkshire. Districts laboured : North Scottish, South Manchester, Lake, Liverpool, Burnley, Blackburn, Bradford, Gateshead.
Eileen Gladwin from Burnley, Lancs Districts laboured : North Manchester, Preston, Bradford, Grimsby, St. Helens, Shields.
April 19, 1962
Michael S. Bridge (Travelling Elder, Supervising Elder of Sheffield and Newcastle Districts, Zone Counsellor), from Salt Lake City, Utah. Districts laboured : Sheffield, Lake, North Manchester, Newcastle.
Keith B. Hadley, from Ogden, Utah. Districts laboured : Scottish, Hull, Leeds, Lake, Durham, Halifax, Bradford.
Neil D. Thorn (Travelling Elder, Supervising Elder of Hull District, Assistant to the President), from Springville, Utah. District laboured : Hull, North Manchester, South Manchester, Newcastle, Liverpool.

South-West British Mission

ARRIVALS :

February 28, 1962
Marvin Alex Adamson, from Salt Lake City, Utah, to Somerset District.
Robert Willard Anderson, from Riverside, Illinois, to Southampton District.
Dale Jay Curtis, from Salt Lake City, Utah, to Cornwall District.
Sherman Ageral Hoskins, from Clearfield, Utah, to Somerset District.
Gary Dennis Kinsey, from Yuba City, California, to Guildford District.
Donald William Patterson, from San Francisco, California, to Cornwall District.
Gerold Wayne Pratt, from Pocatello, Idaho, to Plymouth District.

APPOINTMENTS :

February 3, 1962
John B. Ludwig appointed Second Counsellor.
Timothy Thomas appointed Mission Secretary.
Maureen Newhold appointed Mission President Secretary.
Charlotte Haight appointed Assistant Secretary.
Mary Carol Clark appointed Mission Recorder.
February 14, 1962
Craig W. Mecham appointed Assistant to Mission President.
Alan Young appointed Travelling Elder.
David Dickerson appointed Supervising Elder of Royal Windsor District.
February 28, 1962
Gordon Thomas appointed Mission Accountant.
Reed Kener appointed Publication.
Douglas Owen appointed Travelling Elder.

RELEASES :

April 20, 1962
James Jennings Muir (District President of Bristol District) and **Alice Muir.** Districts laboured : Bristol, Birmingham.
April 18, 1962
Maureen Newhold (President Secretary of British Mission, Secretary to President Tanner, President Secretary of South-west British Mission. District laboured : London.

Central British Mission

ARRIVALS :

February 27, 1962
Stephen William Clayton, from Rexburgh, Idaho, to West Wales.
Jim Rex Daniels, from Annabella, Utah, to North Wales.
William Wayne Powell, from Topeka, Kansas, to West Wales.
Kim Charles Tovey, from Bountiful, Utah, to Malvern Hills.

APPOINTMENTS :

February 17, 1962
Cyril J. Kershaw appointed Supervising Elder of Newport
Lee S. Longson appointed Zone Counsellor.
February 19, 1962
L. Douglas Hatch appointed Supervising Elder of Potteries.
Lawrence K. Egbert appointed Travelling Elder.
Max P. Brough appointed Travelling Elder
February 26, 1962
Lawrence K. Egbert appointed Supervising Elder of West Wales District.
Dale W. Thomas appointed Travelling Elder.

TRANSFERS :

February 10, 1962
Merrill A. Jensen, from Mission Home to Potteries.
Max W. Brown, from Potteries to Mission Home.
Lawrence K. Egbert, from Mission Home to Northampton.
February 12, 1962
DeMar E. Weekes, from Sherwood to Boston.
Bertram C. Willis, from Boston to Sherwood.
February 17, 1962
Cyril J. Kershaw, from Mission Home to Newport.
Lee S. Longson, from Newport to Mission Home.
February 19, 1962
L. Douglas Hatch, from Mission Home to Potteries.
Richard E. Hills, from Potteries to Merthyr Tydfil.
Max P. Brough, from Merthyr Tydfil to Mission Home.
Lawrence K. Egbert, from Northampton to Mission Home.
February 20, 1962
Sandra M. Petersen, from Stafford to Mission Home.
Elaine Jolley, from Stafford to Potteries.
February 22, 1962
Lola Stone, from Wales to Leicester.
Elaine Jolley, from Potteries to Stafford.
Diana Steele, from Wales to Stafford.
February 26, 1962
Lawrence K. Egbert, from Mission Home to West Wales.
Dale W. Thomas, from West Wales to Mission Home.
Sandra M. Petersen, from Mission Home to Potteries.
February 28, 1962
Ronald B. Tippetts, from West Wales to Malvern Hills.
Bruce G. Wallin, from West Wales to North Birmingham.
Richard H. Alvord, from Wales to Northampton.
Derrill W. Adair, from West Wales to Stafford.
Raymond F. Halden, from Stafford to West Wales.
Lance B. Wickman, from Norwich-Ipswich to West Wales.
Edward E. Porter, from West Wales to Norwich-Ipswich.
LaVaa G. Taylor, from Birmingham to Norwich-Ipswich.
Walter D. Varga, from West Wales to Birmingham.
Jerry L. Hamblin, from Malvern Hills to Norwich-Ipswich.
Donald E. Bunnage, from West Wales to Birmingham.
William K. Condie, from Coventry to Wales.
Carol E. Richardson, from Malvern Hills to Leicester.
Merriel C. Dewsnup, from Stafford to Leicester.
John D. Whetten, from Northampton to Malvern Hills.
Warren K. Barton, from North Birmingham to Northampton.
Royal W. Blake, from Malvern Hills to Stafford.
Daniel B. Frandsen, from Leicester to Newcastle.
Herald P. Billeter, from Newcastle to Leicester.
Richard S. Mayer, from Wolverhampton to Coventry.
Jerald B. Smith, from Newport to North Birmingham.
Marvin J. Slater, from North Birmingham to Newport.
Grant S. Morgan, from Coventry to Newcastle.
Stewart D. Tolley, from Coventry to Newcastle.
Richard L. Robinson, from Wolverhampton to Coventry.
Ralph L. Holley, from Birmingham to Coventry.
Thomas W. Williams, from Wolverhampton to Coventry.
Steven L. Cask, from Coventry to Wolverhampton.
Wade B. Bitner, from Malvern Hills to North Birmingham.

RELEASES :

February 17, 1962
John J. Southwick (Supervising Elder, Wales District, Zone Counsellor (Special Assistant to President), from Lehi, Utah. Districts laboured : Birmingham, Central London, Nottingham, West Wales, Mission Home.

February 23, 1962
Marilyn Butler, from Phoenix, Arizona. Districts laboured : Plymouth, North London, Potteries, Leicester, Nottingham.

February 26, 1962
Ronald M. Braithwaite (Travelling Elder, Supervising Elder Leicester District), fro Spanish Fork, Utah. Districts laboured : Central London, South London, Nottingham, Mission Home, Leicester

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A YOUNG lady bought and read a book. Laying it aside, she made the mental notation that it was the dullest book she had ever read. Not long after that she met a young man, and in the course of time their friendship ripened into love.

One night she said, " I have a book in my library which was written by a man whose name is exactly like yours. Isn't that a coincidence ? "

" I don't think so," he replied.

" Why not ? "

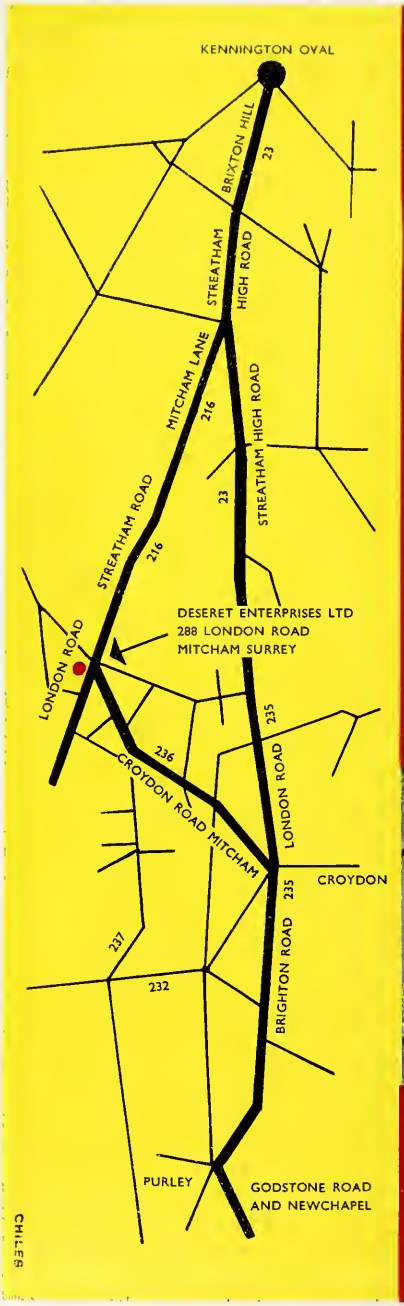
" For the simple reason that I wrote that book."

That night, when she had returned home, the young woman went into her library and took the book down from the shelf and read it through from beginning to end.

This time she found it to be the most fascinating book that she had ever read.

The secret ? She knew and loved the author.

It is the same with the Scriptures. To enjoy them we must know and love the author.



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